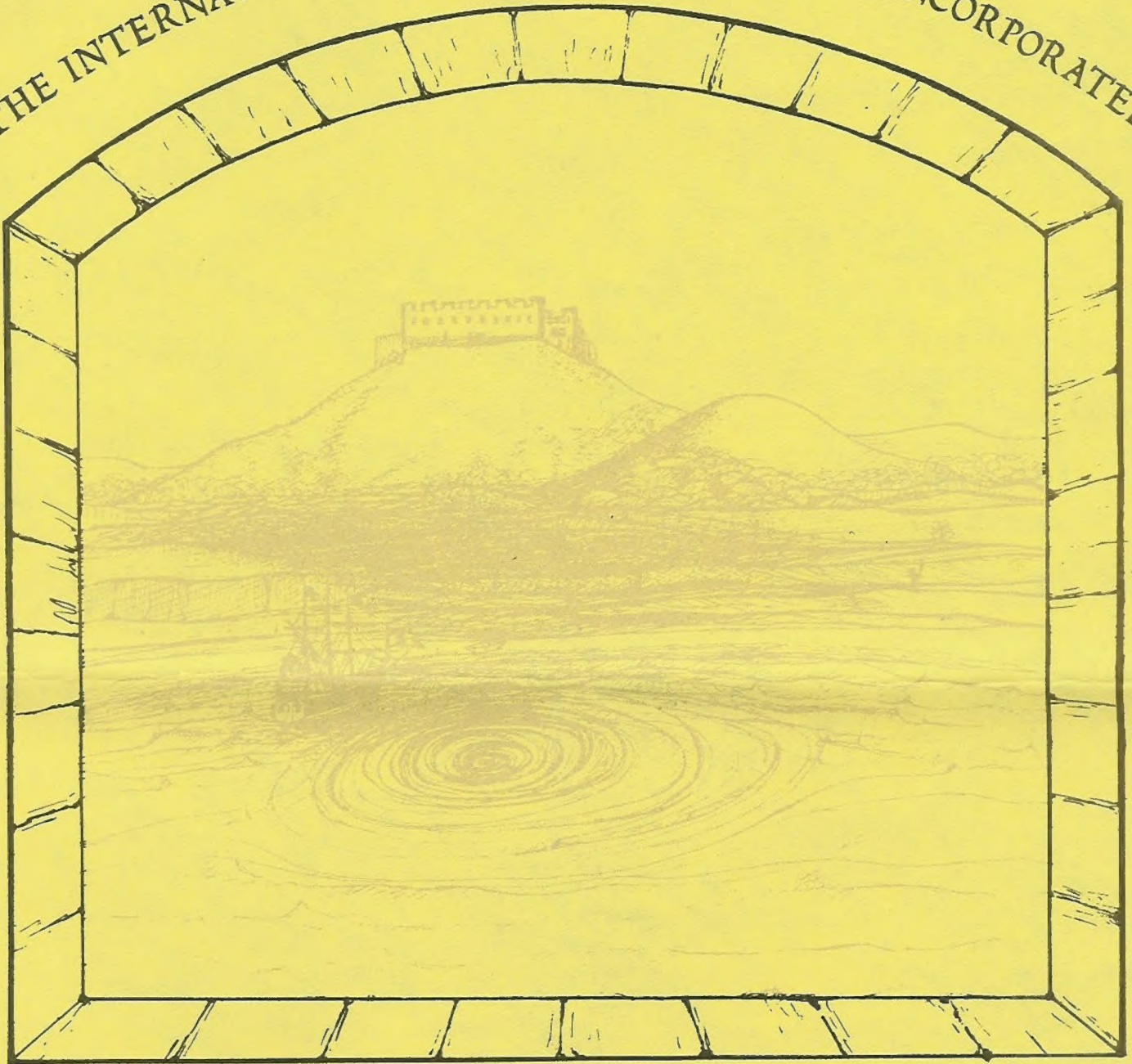


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 33

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

DALLAS, TX 75208

March 19,

Sar Saccas
I.C.O.M.S.
Worthing W31
Barbados, West Indies

Dear Sar Saccas,

I must write to you and let you know how estatic I am to receive Liber 31 and the lectures by Dr. Julia Seton. A profound full circle is making itself apparent.

My journey along the path began many years ago -- long before joining or) -- it began with the personal instruction by a woman who was in her nineties at the time. She had not taught for more than 20 years but to my inquiries she answered and said that she would come out of "retirement" to teach me.

Her name was Dr. Juno Jordan, the daughter of Julia Seton. It is an honor to be the last student of her chain.

The further I go along this path seeking the light the more I am taught to accept the long and patient workings of that light. Are we not indeed all guided by the Grand Architect of the Universe to fulfill His plans.

Bound in Service, I am your humble servant.

T H E F I F T H V I C T O R Y K E Y

EDITOR'S NOTE

Dear Fellow Student:

Into your hands has been placed four Keys enabling you to enter chambers of consciousness in preparation for the "Complete Realization of our Identity with the Life of God here and now," which is that high estate wherein we, with utter naturalness, come under complete dominion of the Law of Abundance and Supply.

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The Student who gains most from these lessons is the one taking up a second lesson **ONLY** after the first has been mastered. To "glance over" them superficially is wrong. It does a wrong to yourself and to your teacher. The student, who, "in the silence" prepares his or her mind for the reception of these great lessons, will find one day such release and exaltation that they may well wonder why all the world does not know these truths of incalculable value.

Let us now enter

T H E S I L E N C E

Dr. Seton is speaking.

"Let go.

"Rest.

"Have a sense of Great Stillness.

"Forget your likes and dislikes. Utterly forget the world about you.

"Just - BE STILL."

We now take up the

FIFTH VICTORY KEY
or the
COMPLETE REALIZATION OF OUR IDENTITY
WITH THE LIFE OF GOD HERE AND NOW

The unlocking of any doors offering resistance or holding us back from a full realization of the operation of the Law of Abundance and Supply is so simple that the least of the earth's children may confidently use these Keys with absolute assurance of success.

Now, take your Key.

First, RECOGNIZE the existence of the Abundance of Supply.

Second, CHARGE your whole mind with it.

Third, HOLD it so that your atoms CREATE in this belief.

Fourth, POISE your life in this current until you become mentally opulent.

Fifth, ABIDE in this consciousness.

When we want wealth we see to it that our atoms are charged with the thoughts of wealth.

Wanting Abundance and Supply, we create thoughts of Abundance and Supply.

Wanting money, we hold thought fast to the idea of the Universal Supply of Wealth *until every atom of our being is made over* into the image of the God of Abundance whom we worship and "in whom we live and move and have our being."

We will not divide our forces. To charge our atoms with thoughts of money today and poverty tomorrow, means that both will manifest for us in the degree with which we have vitalized them.

We are to constantly look with the all-seeing eye of our soul into the boundless ocean of Infinite Supply, and then with faith, hope and courage cast ourselves upon it, letting the fullness of absolute Abundance permeate every atom of our being.

When we place ourselves as a normal scientific link between the Universal Supply and our finite lack, plenty of whatever we want will come from out of the Infinite and group itself around us, obeying our conscious call.

No matter how barren our lives may appear today, they may be made glorious tomorrow. The very fullness of existence encompasses us. We only need to know how to reach out and grasp it. Our point of contact with the Universal Substance is our immortal birthright, and it comes directly through the channels of our own consciousness. No one can take it from us. Abundance and Supply, and everything the human heart can hope for is held for our keeping. To know this is to have grasped the secret of securing it.

When we know these things *past all doubting*, know them with every breath we breathe -- not only in the trifling things in our lives, but also in that which we conceive to be the greatest, it will be found in this Infinite Substance. We will find it -- and our call will bring it out from the Absolute to our expression of it.

This knowledge will give a new hope, and around us will come peace, power and plenty. Union first, then loving supplication, and realization must follow.

Now, at this point, let me make one thing clear: The base of the Law of Abundance and Supply lies in a condition of being in which one's own life becomes ONE with what it desires, - or attraction.

When one continues in this condition, he naturally accumulates. This is the logical result of a continuous ONENESS with what one desires.

There are two stages of the Law of Attraction and Accumulation. One is under the laws operating on the plane of competition. The other is under the laws operating on the plane of

D I V I N E T R A N S F E R E N C E

The power to attract and accumulate is an immortal birthright. We should come into life correctly poised between them -- but few of us do. We come into this life in an imperfect union of these qualities

because we are born into families which represent the line of thought with which we have connected ourselves in our previous lives. It is of supreme importance to each one of us that we understand the truth, and to so arrange our lives here and now, as to set new causes into action and thus make both of these forces manifest for us in equality and power.

There are so many lives that never seem to get anything they want. Everything passes them and goes to some more important individual. They are always losing out. For them life seems a failure, while they are always assisting others to success. Such persons have neither attraction nor accumulation - are outside these laws.

Then there is another class. We know many persons in whom the power of attraction and possession is spasmodic. They seem to get the things they desire, but lose them again. They lose their business. They lose their positions. They lose their friends. They lose their money. Now and again they succeed. But more often they lose. You meet them today with money, friends, peace, power and plenty. Again and they are "down on their luck."

Then we have the other type. These persons get what they go after. Their lives are particularly free from loss or lack. Negative and depolarized people always refer to them as "lucky". Their whole lives express the truth of the Bible truth, "To him that hath shall be given," (and he shall have an abundance), "but from him that hath not shall be taken away even that which he hath."

It is on the plane of competition that the majority of mankind are working out their life experience. They are under the "get" and "take" laws. It is still an "eye for an eye" although the great Teacher of the Law of Divine Transference brought us the message of the dawn of a new day of non-resistance and cessation of effort. It was the Great Master also who said: "If a man smite thee on one cheek, turn to him the other also; and if he ask you for your coat, give him also your cloak."

Mankind has to work with things on this objective plane in order to live. God gave us a brain with which to direct our affairs. At the same time he gave us a soul through which to receive revelations, so that we might rise superior to the condition into which we were born.

Everything comes to us from the Infinite. The very atmosphere in which we live is cosmic intelligence from which we can attract supply.

The cosmic energy which makes for Abundance of Supply, exists always, and is capable of being attracted into our environment by special development. We attract it by filling our minds with thoughts of it. Then it is ours to ABIDE in a continual universal recognition of it.

What happens when we abide in a continual atmosphere of union with these things? Simply this: every physical cell in our body takes on the consciousness of Abundance of Supply. We THINK it. We

FEEL it. We RADIATE it. It breathes from our very presence and we become so vital and so magnetic with this cosmic energy that we become like a walking magnet and attract to us the things we desire. As long as we remain magnetized with this consciousness of union we have complete possession of the Law of Abundance and Supply.

If we have a business, it will increase along its line of connection. Do we want a position? We are so full of the knowledge of union with what we desire and the Abundance of Supply that when we ask for it, we get it, and half a dozen other things come to us because of the attracting energy that has been built into our very atmosphere.

Externals - whether environment or supply, are only the expression of our thoughts. The external world is ever the slave of the inner world of thought.

Conscious creation through the power of thought builds us into union with the high spiritual laws, and the higher laws are the POSITIVE laws, and are always the master of the negative condition.

Our business, our position, soon comes to be what we want it to be. We build for ourselves far above the plane where it can be touched by change.

We now are free from the law of lack, loss or fear, and are working with new laws and reaping the beneficent harvest of our new understanding.

The one true way to secure Abundance and Supply is by the interior unfoldment, the process of interior Divine union. We must leave forever the plane of "get" and "take" and "an eye for an eye and a tooth for a tooth." Two thousand years ago Jesus the Great Teacher brought us the message of non-resistance and cessation of effort.

Under the higher law of transference, lines never become mixed. Everything is in its right place. Everything finds its own. It comes to us on a plane of consciousness so high that we have undisputed possession of it forever.

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And it can be instantaneous. We need not wait long. The Divine Union may be yours in this very moment as you read and absorb these words.

At first you become as a magnet, attracting all things to you. But soon every sense of separateness passes away and you are really IT. We pass from "becoming" into "being."

We are poised forever in the full expression of the plane of Divine Abundance and Supply.

Beloved: Let no obstruction or "problem" slow your progress. Make a definite PLAN today to reach your dream of fulfillment. SEE your plan in all its finished detail. VISUALIZE it in COMPLETED OPERATION. WRITE it all down - then study for improvement. Then - KNOW it shall be unto you even as you THINK.

(CONCLUSION)

Let us be STILL.

In the white light of our Inner Self we now find union with God. We are face to face with that Great Light which lights every man that cometh into the world. Our light becomes brighter, warmer, whiter, all in all.

So be it.

EDITOR'S FINAL NOTE

The application of these great lessons lies with you. The truths herein enunciated by Dr. Seton are timeless and universal. A hurried superficial reading renders these studies worthless.* May they to you, dear Student, become as "pearls of great price."

Read and reread each lesson until the text is well understood. Proceed to a self-examination. Do not send your answers in. Preserve them for personal reference.

QUESTIONS

1. When we want wealth what do we do?
2. Are we in using the Key to abandon all effort?
3. Can anyone really take from us?
4. Upon what plane does the Law of Attraction operate?
5. Why do many never get what they want?
6. Can this condition be changed and how?
7. Do you really want the Law of Divine Transference to operate in your life?
8. What may enable us to rise superior to the conditions of our birth?
9. Where do all things come from?
10. What do all externals express?

*We endorse this observation heartily. Not only does it apply to the Five Victory Keys -- but to every lecture we send you. - Principal.

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Because the topic fits right in with the theme set by the series FIVE VICTORY KEYS, of which the last one has been given above, we bring at this time the following piece of Architecture given at Lodge Star of the East by Sister Miriam, S.I..

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Dear Brothers & Sisters:

I will entitle this piece of Architecture:

HOW TO INCREASE YOUR MIND POWER

and hope you will benefit from the ideas. In the Libers we are being given many wonderful insights about the creative use of the mind and in this talk I hope to reinforce what has been given so far.

Scientists think we use only ten percent of our mental potential. If this is true, did Einstein, Beethoven and Edison make their phenomenal contributions using only the same 10 percent we use -- or did they instinctively know how to use more of their mental abilities?

Just what is our "mind" anyway and how does it work? Even the difference between "brain" and "mind" is a subject of argument! As generally understood -- and to put it in simplest terms -- our brain is the equivalent of a living computer --- only far more sophisticated than any man will ever invent. The brain contains over 20 billion neurons, with each one of them functioning to absorb and store infinite amounts of information --- and one of its wonders is that it functions without a conscious effort on our part!

The 'mind' on the other hand, as it seems to be understood in the scientific community, is that conscious part of our being that evaluates each bit of information we see, hear, feel, taste and smell, and makes judgements about its value, and decisions regarding its use.

Progressing one step further --- there is more to our mind than just the consciousness of which we are aware. It is generally agreed that the mind operates on two levels: the conscious and the subconscious, -- with the conscious, reasoning mind responsible for only 10 percent of our mental activity.

It is the function of the conscious mind to judge information, make decisions, set goals, etc. The subconscious mind is responsible only for carrying out the commands of the conscious mind. The subconscious mind is not able to judge or decide -- Only to create -- and **WHAT** it creates is based on the information fed to it by the conscious mind.

We all make use of subconscious mind power every day, BUT FEW PEOPLE ARE AWARE OF IT! Let me give you a few examples:

Have you ever spent hours wrestling with a problem and no matter how hard you tried to find the solution **nothing** seemed to work? By the end of the day you dropped into bed in a state of exhaustion, or perhaps you just gave up on the problem altogether, deciding the situation was hopeless. Then, upon awakening in the morning, or in the middle of your favourite television programme, the solution suddenly popped into your conscious mind -- often something so obvious you wondered why on earth you never saw it before?

Have you ever worked and planned and sacrificed in order to achieve a goal, but that goal was always just out of reach? Finally, you gave up, abandoned it altogether and moved on to do something else. Then out of the blue, your goal or the means to achieve it suddenly materialized with no effort at all on your part?

What happened in these instances? When you slept, watched television, or "gave up" on your goal you turned your conscious thoughts to something else. Then, your subconscious was finally able to do what it does best -- **create the results you asked for on a conscious level.**

Why did it take so long? Because all that time, your conscious mind was in the way -- fussing and fuming, trying this and that, worrying about the apparent lack of a solution (negative input). When you turned your attention to other things, your conscious mind no longer blocked the path to your subconscious solution.

A more basic example of desired results brought by your subconscious mind is in the area of physical skills -- typing, driving and dancing. At first you had to make a concerted **conscious** effort to direct each physical movement. On a conscious level you stated your goal: to learn a skill. Your **subconscious** mind accepted that goal as a result it would eventually manifest in your life, and with each practice period (positive reinforcement) that goal was strengthened. In a short time, that physical activity became second nature. (And herein you can also see how habits, character traits, etc. are formed and operate.)

Does it sound easy? Like most new skills it requires **practice** to achieve positive results. The subconscious mind is programmed throughout our lifetimes and responds according to the information our conscious minds have fed into it. Thus, we often set up our own stumbling blocks with regard to our health, happiness and well-being.

Consider the programming you received as a child and how it manifests on a physical level today. I remember my grandmother always telling me, "Bundle up. You catch cold very easily." As I got older I recognized a number of those childhood "colds" for what they really were -- hay fever -- but in the meantime I probably set a new world record for recurrences of colds, flu and related respiratory illnesses. Once I recognized the programming that had been at work in this area of my life I realized I didn't **have to have a cold** all the time and I'm pleased to note that I haven't had more than two minor cases of sniffles in the last twenty years! Could I suggest that in performing the introspection exercise given in Liber One you take a look at yourself, your habits, your goals, the way you are, and so on - and see if you can discover **WHY** you are what you are, maybe even why you are who you are - and *why you THINK the way you do*. You can then set about changing any patterns you don't like by consciously planting the appropriate seed.

Learning to use our subconscious mental abilities is a double-edged sword, however. In order to better use this potential we must acknowledge that *we do have control over the results in our life*. Once we acknowledge that *we do* have this control, we must also **accept the responsibility** for the way our life and health are going -- whether it's positive or negative. We can't continue to blame our lack of a Ph.D. on a high school teacher who implied that we were stupid. And that's the hard part: accepting that responsibility.

Another and often equally difficult, block to overcome is accepting our good fortune. For instance: many of us have been 'programmed' to believe that "If you **work hard** you'll get ahead." Thus, we often have trouble **accepting** our good fortune because we feel we didn't "work hard" enough to deserve it. So it helps to begin practicing the acceptance of your good fortune at a very basic level. For example, when someone says, "That's a lovely dress you're wearing," how often do you respond, "What, this old rag?" or "I got it on sale for \$9.95." ?

Remember, that person didn't ask you how long you had the dress or how much it cost. She simply commented that it was attractive on you! So, accept your good -- the compliment -- and simply say, "Thank you!" This may seem an insignificant way to begin, but you must learn to walk before you can run.

Let's look at a more extreme example to demonstrate the point. Have you ever wished for \$1 million? Who hasn't? The catch is when you're earning \$4.00 an hour and have much more month than money, it's hard to conceive of an amount as vast as \$1 million. It then follows that if you can't conceive of it, you can't believe that it can happen to you, therefore it won't. Again, the same theory applies to your physical health. If you grew up believing you were "sickly" it's hard to accept a major cure until you have learned to accept smaller ones first.

Programming your subconscious mind is very much like planting a garden. You purchase the seeds for the flowers you want (**setting goals on a conscious level.**) Then you spread the seeds in the yard where you want the results - flowers, to grow. You cover them with soil (**letting the goal be absorbed on a subconscious level**) then you water and fertilize your garden (**positive reinforcement**). Even though you can't see what's happening underground, you trust the laws of nature to bring forth the flowers (**getting your conscious doubts out of the way**) and at the perfect time your flowers grow and bloom (**realization of your goals**).

When you allow your thoughts to dwell on negative aspects or doubt ("Will this really work?") it has the same effect as going to your garden every day and digging up the seeds to see if they were growing yet. **Nothing** would result except maybe weeds (**old negative thought patterns and their attendant results**). That's why it's so important to programme your subconscious clearly and positively.

May I deviate slightly and ask you whether you have ever considered how prayer works and exactly how prayers are answered? Is it that some external agent influences the result? Or is it that the one who prays brings about their own results through subconscious response? I do not propose an answer, I simply ask the question.

The next time a burst of negativity tries to sneak up on you, stop and ask yourself "Is this really what I want?" Remember: *Your subconscious mind does not have the ability to say, "Surely you jest!" It can only create according to your conscious instructions.*

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MARTINIST HISTORY

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Continued

Saint-Martin and the Unknown Superiors

We saw that Saint-Martin, after moving away from the

practices of the Elus-Cohen and of Freemasonry, spent the rest of his life spreading the **Martinist Doctrine** in a modified form, purely spiritual and speculative and devoid of theurgic or magical practices.

Saint-Martin acquired numerous followers in many countries. These followers, secretly known as "**Supérieurs Inconnus**", were grouped in a very loosely knit organization called the "Society of Initiates", later to become known as the Society of Saint-Martin. In fact, this Society was not created by Saint-Martin but simply animated by him on the basis of an older secret society known as the Order of Unknown Philosophers. We shall come back to this point when studying the origins of Martinism.

The Society of Initiates of Saint-Martin was based on INITIATION. This was nearly always a *personal and private* ritualistic transmission of intimate character, conferring the quality of "Unknown Superior" or S. I. .

We know from records and from signs used after his signature that Saint-Martin was a Réau-Croix of the Elus-Cohen. We also know from a letter from Joseph Pont, successor of Willermoz, to J. F. Mayer, senator from Metz, a letter dated from the year 1829, that Saint-Martin had transmitted a high degree of the Elus-Cohen to his friend Gilbert. We note, furthermore, that before he left for Haiti in the West Indies, Martinez had designated Bacon de la Chevalerie as his successor at the Head of the Elus-Cohen of France and five "SS.II." to assist him: Saint-Martin, Willermoz, de Serre, Duroy d'Hauterive and de Lusignan. This information comes from Prince Christian of Hesse, Knight Beneficent of the Holy City (C.B.C.S.) and member of the "Society of Saint-Martin" of Strasbourg. It is obvious, therefore, that Saint-Martin was entitled to transmit the Elus-Cohen degrees. We doubt, however, that the "S.I." grade transmitted by Saint-Martin within the "Société des Initiés" was the S. I. grade he had held in the Elus-Cohen and which corresponded probably to the rank of "Souverain Juge", an administrative degree. The Initiation transmitted by Saint-Martin constituted nevertheless a link with the Elus-Cohen, owing to his position in this Order. It is doubtful whether we shall ever know exactly how much the Elus-Cohen influence penetrated the Rite of Saint-Martin's Initiation. It would seem reasonable to accept the principle that the "essence" of the Initiation, that which is "passed on" at the most intimate moment of the ceremony, comes directly from the Order of Unknown Philosophers, and that it has been "clothed" with a ritual inspired partly from the Rites of the Elus-Cohen. The Society of Unknown Philosophers is known to have existed at least 75 years before the Freemasonic Grand Lodge of England. The personal transmission owes nothing to Freemasonry.

Saint-Martin died in 1803 leaving many disciples in several European countries. After his death, his disciples carry on with the transmission of the Initiation and with the diffusion of the doctrine of the Unknown Philosopher. They are particularly active in France, in Germany, in Denmark and in Russia. In 1821, Initiations from person-to-person are known to take place. From that year to the 1880's, groups of Initiators carry the transmission everywhere and particularly in Italy and in Germany.

Papus and the Ordre Martiniste

After the death of Saint-Martin, in 1803, the S. I. Initiation continued to be transmitted from person to person within the framework of a very loosely knit organization. During the 19th century, the occult teaching of Martinez Pasquales had therefore been transmitted:

- a) In the bosom of Qabalistic Areopagoi composed each of 9 Elus Cohen who refused to conform with the decision to close the Order and remit the archives to the Philalethes of Savalette de Lange.
- b) By some Freemasons of the Scottish Rectified Rite who had received the secret instructions from Willermoz and from the Knights Beneficent of the Holy City.
- c) By the SS.II. of Louis-Claude de Saint-Martin.

In this last category, let us now follow two distinct lines of succession: Saint-Martin had initiated, among others, the Abbé de Lanoüe and Chaptal, Comte de Chanteloup. The first one then initiated J. A. Hennequin who in turn initiated Henri de la Touche, who initiated A. Desbarolles, Comte d'Hautercourt who initiated Amélie de Boisse-Mortemart. This Sister initiated P. Augustin Chaboseau. Whilst we are here, it is interesting to note that it is the Abbé de Lanoüe who had initiated André Chénier, the French poet who was to die by the guillotine during the French Revolution. Chaptel, Comte de Chanteloup, had initiated a Brother whose identity has never been discovered but who initiated in his turn Henri Delaage. When on his death-bed, Henri Delaage initiated Dr. Gérard Encausse, better known as Papus. This was in 1880.

In those days, Dr. Encausse, Augustin Chaboseau and several other young intellectuals were in the habit of lunching together whilst discussing matters of interest. It was thus that Papus and Chaboseau discovered that they had both received the S. I. Initiation. This coincidence, Papus took as a sign of Heaven and he began the work of creating an organization that would gather in its fold all those who had received the "mysterious legacy" and which would serve as a center of study of the Martinist Doctrine and as a means to propagate the movement. In 1884 was drafted the constitution of this organization which was given the name of "Ordre Martiniste" or **MARTINIST ORDER**. In 1890, it was decided to place the Order under a Supreme Council of 12 members with Papus as President and Grand-Master. The 12 original members of the first Supreme Council were:

Papus; Augustin Chaboseau; Stanislas de Guaïta; Chamuel; Sédir, (Yvon Leloup); Paul Adam; Maurice Barrès; Jules Lejay; Montière; Charles Barlet; Jacques Burget and Joséphin Péladan. Very soon two of these resigned: Barrès and Péladan, and were replaced by Dr. Marc Haven (Lalande) and Victor-Emile Michelet.

In 1893, the Martinists of Lyons were handed the archives and records of Willermoz and of the Cohen Temple of Lyons which the widow of J. Pont, successor of Willermoz, had left to Brother Cavernier.

It would appear that when Papus created the Martinist Order, there were still in existence, unknown to him, direct representatives of the Elus-Cohen and of the Early Martinists, in Lyons and outside France. Names given in this respect are those of the Brothers Bergeron and Bréban-Salomon in Lyons; of Karl Michelson in Denmark and also of Dr. Edward Blitz in the U. S. A.. This last one contacted Papus and became Head of the Martinist Order in the U. S. A.. Dr. Blitz was associated with Freemasonry and he tried to give a Masonic outlook to the Ordre Martiniste and, in this matter, he had followers in France: Dr. Fugairon and Charles Détré (better known as Teder). Dr. Blitz unfortunately went too far in his interference with the spirit of the Martinist Order and his charter was recalled. He was replaced by Mrs. Margaret B. Peeke who became "Inspectrice Générale" for the U. S. A.. She died in 1908.

To be continued

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Dear Companions:

This address is on the subject of "giving advice" -- especially "unsought advice". Have you ever given unsought advice? Have you ever received unsought advice? Yes you have! and I might ask "Who has not?" This giving and receiving of unsought advice has caused untold misunderstanding and unhappiness -- and yet the motives have almost always been good and for the purpose of helping another in some way. Let us examine this paradox together.

How can someone stand silently by and see another, possibly innocently or ignorantly, walk into a situation that is likely to produce unhappiness or distress in the life of that person, if unchecked by proper warning through advice, even though it may not be sought? How far are we justified in the attitude of "minding our own business"?

How may we become helpful with constructive suggestions and yet not offend or antagonize another when we think we have something valuable to say? *These may sound like simple questions to which simple answers might be expected, but they really involve the most delicate fabric of our human relations, ranging from the cradle to the grave, in every phase of human experience and environment.*

You have undoubtedly found yourself in the position of seeing someone for whom you cared a great deal, doing or planning something that you, from your own experience, well knew would produce only a negative or unfortunate result. Yet, at the same time, you felt to advise him would awaken antagonism and produce or create an unfavourable situation. So, while feeling morally certain that it was your duty to do something about it, or "say a word in time", under the circumstances, the inner conflict as to whether you even had the right to say anything, especially when your advice had not been sought, confronted you. But in spite of everything, you said your bit and experienced a sense of relief. Relief from what? Relief because you felt your advice would be followed? and the pain or unpleasantness you had experienced under similar circumstances in the past would be avoided by the person(s)? -- Or was it relief because you had discharged what

you regarded as a duty? If the first, your motive was sincere. If the second, "self" was involved.

Have you ever given some advice and then thought: "I've given my advice and if those concerned wish to follow it, all right, and if not, well -- I've done my part." ? My friends, advice given in this state of mind is really valueless, because the element of true spiritual understanding is completely absent.

Giving advice is a serious responsibility and one not to be undertaken or assumed lightly, and that is just where much of the misunderstanding arises. Unfortunately, however, the great number of those who, on all occasions, rush forward with advice vigorously proffered, *are the least qualified to give it.* Then trouble starts.

Advice should be given only when one is capable of giving it from positive personal knowledge, and then **very carefully**. Think! Every time an individual comes to you and says "I'd like your advice" he is asking you to share a responsibility with him. If you have unloaded your advice without being asked for it, you have assumed a share of responsibility with the one to whom you have given it.

When a person asks you directly and outrightly for advice, it is a tacit admission that he needs help and is showing his trust and confidence in you that you can render such help. Some individuals take the attitude that they will not advise anyone, no matter what the circumstances. They will offer suggestions and express "opinions" but leave the decision to the individual seeking the advice. Well, decisions should be left to the enquirer for decisions are personal matters which we are in mortal life to learn to make. No decision made for us by another is of our own volition.

People who take the attitude that they will not give advice, mistakenly believe, or profess to believe, that because they did not use the words "You ought (or ought not) to do this or that," they have escaped responsibility; or that what they "suggested" was not really giving advice. Well my friends, that is all advice ever is: *suggestion*, for **real** advice *leaves the decision to the one to whom it is given and gives him the inalienable right to accept it and act on it or not, as he chooses.* Too many people force their advice upon their friends and then exhibit marked displeasure if it is not taken. That would not be accepting the advice, it would simply be obeying the advisor and there is a **vast difference.**

But what is "giving advice?" It is imparting information, whether by counsel or suggestion. Real advice is not requesting or demanding that the person do thus or so, but suggesting and counselling him, and **the most powerful advice in the world is personal example and encouragement.**

The mere fact that someone turns to us for guidance or advice is an indication that he is, in some way, bewildered. Do we have the right to turn a deaf ear when asked for help? It matters not if we may think the problem absurd, simple or self-caused; the fact remains -- someone has turned to us for help and something has to be done. Evasion

is not the answer. "Then, what is" you ask?

First of all let us consider advice under two separate groupings, namely: (a) Sought advice; and, (b) Unsought or unsolicited advice.

Some people may think that sought and unsought advice is the same but it is not. Sought or solicited advice is where or when an individual approaches someone and asks for help and advice. This indicates confidence and a faith in the person approached *the person approached has been given a spiritual responsibility they cannot escape.* We may not wish the particular responsibility and we may resent its being imposed upon us. But we cannot escape the responsibility of living and this is part of it.

It is true we cannot live another's life anymore than we can eat food for another or breathe for him -- but let us not forget that when someone is in low spirits, confused or bewildered and in need of good, wholesome advice -- to withhold it is uncharitable.

But the manner of giving advice makes all the difference in the world. Many people simply need a sympathetic or sound-minded person with whom they can talk things over; someone willing to be attentive and allow the speaker to think out aloud without continuous and frustrating interruptions. Frequently, in just talking about the problem to someone else, the troubled one already realises what he should do -- before the listener can even say a word; just "talking it out" has helped him to actually "see" and understand his own problem. *It is often only necessary to OBJECTIFY one's problem in order to understand and see through it.*

I said earlier that we could not evade the responsibility of giving advice, once it is asked of us, if we are capable and qualified to do so. Maybe you have wondered what is meant by that. Well, life is a matter of sharing, whether you want to accept that truth or not. It actually seems to be cosmic law. We ALL share the elements of life: the air we breathe, the light of the sun, the earth upon which we walk everything upon which life subsists is shared by all mankind alike. *This same analogy has its correspondences on the mental and spiritual planes as well.* Just as the air you just expelled from your lungs may now be in some other person's --- so too your thoughts are in the mind of and are affecting those about you (any of whom you may not ever know). This, of course, is entirely unconscious on your part, but is occurring just the same. For this you cannot be held intentionally responsible because you have not consciously and with purpose directed your thoughts towards anybody. *But when an individual approaches you personally for advice or help, a spiritual chain or bond is established that must not be swept aside with the inane remark "I never give advice."*

So then, what should one do, especially if the advice sought is on a subject that one knows nothing about? Well, why is it that one ever seeks advice of another? Is it not because we have somehow lost our way and do not know the right thing to do?

The best advice we can ever give another is to encourage him to see his problem from the angle of "What is the right thing to do?" *If one's purpose is to adhere to the constructive way or principle, the problem will solve itself as soon as it is approached from that angle.*

The trouble, almost always, is what we want and what is right, are not always in agreement, and that is where the inner conflict sets in. That is why, in giving advice to another, our own motives must be clean and fine, and not arise from a mere desire to appear important, all-wise and ubiquitous, but from a real and deep-seated desire to be of silent, unostentatious, solid help. *Otherwise, we assume a personal karma that cannot be escaped and cannot be lightly compensated for and balanced.*

When being asked for advice, therefore, your first endeavor is to permit the seeker to speak fully without interruption, and then when he has completed the giving of his confidence, ask a few leading questions, *designed to steer the seeker to resolution*, such as:

What purpose do you wish to accomplish?
Do you believe you have the right attitude?
What would you like to do about it?
What are you willing to do about it?
How do you propose to do it?

In other words, try to guide the seeker's thought processes into constructive channels, for when we are upset and bewildered, we have simply strayed away from clear thinking, especially if the problem is of an emotional nature for then we have a tug from the heart to deal with as well. So -- ask leading questions which causes the seeker to think constructively. By stimulating him to look his problem squarely in the face and helping him to think through it, the seeker will come to his own conclusion, which produces the most lasting and permanent help -- self help -- and you in the meantime will have done your part and performed a great service

If you merely give advice without the other being able to benefit from the constructive principle of personal realization and conviction, you simply encourage him to become a "leaner." Do you see the difference?

Now the problem of giving **unsought** advice is far more complicated, for it involves not only the stimulation of constructive thinking but the fact that the individual is unaware that he needs help. When we are asked for advice our path is clear and the responsibility obvious, but when advice is unsought yet obviously needed -- how can we help? Do we have the "right to interfere?" Well, it all depends upon the issue at stake, whether the individual is breaking a principle through ignorance, viciousness, carelessness, indifference or a thousand other negative motives.

If we see an individual begin to fall, we instinctively reach out to help and support him. It never dawns upon us then that it is not our business whether he stands or falls. In fact, we feel that if he had fallen and broken any part of his body because of our failure

to reach out a hand to break the fall, that we would be partly responsible for his fracture. Yet, when that same analogy is carried into the mental and spiritual planes our attitude changes. Why is that?

It is because *man's sense of responsibility is a spiritual faculty which is not yet fully developed* but which he is gradually developing as he progresses on the scale of evolution. "Am I my brother's keeper?" is beginning to take a new meaning in the world.

Time was, when man was so irresponsible to responsibility that he could have witnessed another's fall with total indifference, and not lifted a finger to have prevented the accident.

Man first misuses a faculty before he learns to use it and the impulse and desire to give unsolicited advice *more frequently causes trouble and offense rather than help* -- mainly because the recipient of the advice is not ready to receive it (not having sought it), also too, because those who rush in with unsought advice are the least qualified to give it, the least capable of giving it, and the least aware of *how* to give it.

Ignorance is never better seen at its worse, than in the indiscriminate giving of unsought and unsolicited advice by ubiquitous individuals who have not yet made a success of their own lives, in the direction of the advice they so vigorously give.

Yet, just as we may be saved from an accident by another grasping our arm and pulling us to safety, so may we also be saved from mental and spiritual danger by the grasp of a friendly hand extended with the sincere purpose of helping us and not meddling with us. Here is the great difference. *When our motive is right there is spiritual understanding which involves the capacity and ability to be inspired with the correct approach for the individual need.*

ANY ONE WHO BELIEVES HE CAN GIVE UNSOLICITED ADVICE WITHOUT FIRST ASKING FOR SPIRITUAL GUIDANCE IS CARRIED AWAY BY EGOTISM AND LACKS THE PRIME SPIRITUAL ESSENTIAL — UNDERSTANDING — AND IS THEREFORE MERELY INTERFERING IN THE LIFE OF ANOTHER.

Sometimes it is necessary for a given person to go through specific experiences, no matter how distressing, in order to learn particular lessons, and if this is the case, *all the advice in the world will be of no avail, because only the experience itself will teach the required lesson.*

All that any one can ever hope to accomplish in giving another advice is to direct the recipient's thought and attention to constructive attitudes of outlook and purpose, knowing that if this is accomplished the final results are bound to be constructive too.

The giving of unsolicited advice is a duty that cannot be ignored -- yet it is one of the most difficult tasks. It is a duty which must be undertaken with great care and prayerful thought. We are all prone to indulge in this matter and do so without even realizing it -- hardly a day passes that we do not witness our dereliction in this

important issue. We cause unhappiness, distress and the breaking up of otherwise long and seemingly fine friendships. It is simply that we do not stop to think and WE RUSH IN where it is said that even angels fear to tread.

None of us resent being saved from a physical fall. In fact we are grateful to our benefactor. But the moment that act is translated into terms of the mental and spiritual plane -- we set up a resistance and resent the intended help, unless we have asked for it ourselves. Again: "Why is this" you ask. Because we do not believe we are in need of any advice and are well able to take care of our own personal affairs. We resent any intrusion and feel quite strongly that the advice-dispenser should very well mind his own business (and we even hope he has some business to mind). In other words, our consciousness is not aware of any amiss in our life and we feel everything we are doing is quite justifiable and right -- no matter how wrong anyone else may think it to be. Our mind is therefore completely closed to any suggestion and any suggestion is viewed as "interference".

Here is a very common occurrence: Someone rises in life to so-called success and it "turns their head," so that they become impossible to deal with. You can't tell them anything because they know everything there is to be known -- and yet, right and left they are offending old friends by their manner and attitude and losing the respect of those about them. They cannot see themselves and attribute the change of others toward them to the fact that their friends are jealous or envious of their success. In reality, all the friends are missing is their former friendly, natural unaffectedness. The friends feel no envy or jealousy only deep regret that success has turned the perspective and values of a former associate. They wish to help their success-blinded friend, yet can do nothing. To attempt to give advice under these circumstances is folly because it falls on spiritually deaf ears.

Then we can turn to the opposite polarity and see the man or woman who has lost a grip on themselves but doesn't know it. The loser attempts to place the blame for all their difficulties on everybody else and never on himself. How to help such people is even more difficult than the previous instance because, as conditions become more strenuous and adverse, bitterness and resentment toward all life is added to the picture. They do not realize that their negative attitude is what is keeping them from the success they so keenly desire and miss. Do you know any of these people? Do you believe that such people would accept advice? If you attempt to give any, the immediate reaction is: "You don't understand the situation." It is curious that when one becomes so blinded to the facts and others can even hear the blinkers clinking, that person remains absolutely convinced that he/she is the only one who understands.

What should you do in a case like that? First of all, restore the other person's self-esteem and self-confidence. Likewise his self-respect. All three of these are important. This restoration cannot be effected by mere advice but by encouraging and stimulating them into activity wherein they can become enthusiastic. Enthusiasm is the greatest stimulator toward constructive thinking. Whether you

realize it or not, life is a constant exchange of SILENT ADVICE. We are constantly advising and influencing each other, often unconsciously, THROUGH THE WAY WE ACT and the ATTITUDES we take toward life and things. The most potent unsought or unsolicited advice should always be SILENT. It should be given through PERSONAL EXAMPLE AND PERSONAL STIMULATION.

If you want to help a friend in distress, do not plague him with advice but refresh and stimulate him with confidence and a sense of well-being through your own friendliness, affection, understanding and cheerfulness. These are far more potent and lasting than all the words in the world.

If a friend is sick and in distress and has become such through foolish mistakes and behavior, do not take that occasion to admonish him as to how he could have avoided such problems. Take care of him instead, cheer him up and make him as comfortable as possible, not only physically but mentally and spiritually as well, by being so cheerful and confident yourself that, through induction he partakes of your constructive attitude. Thus, silently, you become a living tonic and stimulator.

Do not labor under the misconception that the only way of "giving advice" is through "talking to". Again I tell you: **the most potent advice is SILENT, exemplified or lived.** If you feel inclined to question that -- look around you and see who it is that you respect and try to emulate. Have any of them asked you to do anything? No. They "just are" and you want to be like them.

We have a Great Exemplar in the Master Nazarene, in this matter of giving silent advice. He did not condemn, he comforted and prepared those to be helped by placing them in the attitude to receive by the things he was and did. Before he helped an individual he did not require them to make a long or humiliating confession of all their errors and mistakes. He simply was friendly and understanding and he exuded and radiated these qualities so potently that everyone felt his benevolence (even miles away). His personality was such that those who came in contact with him responded to his vibrations by wanting to do what was right. They were responding to SILENT ADVICE.

In our present world of confusion it is not the promises made by the heads of different governments to each other that will bear lasting fruits, but the way in which WE, individually, behave and act towards each other, that will win the day. Of what avail will it be for us to advise the conquered nations what to do, or what not to do, if they see the conquering nations in conflict and difficulty with themselves? **BASICALLY, ADVICE IS FRUITLESS UNLESS THE ONE GIVING IT PERSONALLY EXEMPLIFIES WHAT HE IS ADVISING OTHERS TO DO. We resent a judge. We welcome a friendly hand.**

All humanity is alike. Human beings respond to sympathetic friendliness and understanding and are quick to sense insincerity and idle curiosity and inner criticism. We can sense unspoken criticism. Sometimes it stands right out in the face although not a word is spoken. Although some people have "poker faces" or "dead pan" features and can conceal their feelings easily, the majority can't. Our unspoken crit-

icisms are often quickly sensed and if our attitude is critical while trying to help, instead of sympathetic and understanding, nothing of real constructive value will come forth from that particular circumstance, because the constructive attitude is lacking within ourselves.

If your motive is pure and wholesome and you are not simply being "nosey" or meddlesome, **you will ask Heaven to use you as a channel for help in the specific situation; you will ask for inspiration and guidance as to how best to approach the specific situation without producing resentment or antagonism.**

If you have ever extended what you term "the friendly hand of advice" to another and it has been resented, closer and honest investigation will reveal to you that, somewhere, you have harboured **unspoken criticism** in your heart and the person has sensed it. You, yourself, may not have sensed it -- but it was there nevertheless.

Astrally, criticism is a dart that pierces the astral body of the other and it matters not whether it has been spoken or not. The dart is there, the person feels it, and it does its work.

In giving advice then, it is most important for you to **examine your own motives first.** Make sure ALL PERSONAL MOTIVES ARE ABSENT and only a sincere desire to be helpful is present. Otherwise, you are permitting yourself to be presumptuous and meddling in what truly does not concern you.

You may ask: "are we interfering in a person's karma when we strive to save him from making a mistake?" The answer is: "No." **Not so long as we leave him with the CHOICE of rejection or acceptance.** Advice that **forces** an attitude is wrong, in fact -- it is not advice, it is an ill-concealed command. We are here in mortal life to help each other and it may indeed be the other person's karma to receive a help he has asked for -- it may be that YOU are in the scene because YOU are the person who can help. No, you will not be interfering in the person's karma, you will be fulfilling your own.

Let me draw this lecture to a concluding by restating certain essential points. The **manner** of giving advice, assuming you are qualified to do so, is acutely important. Advice ceases to be advice if it is given in a way that makes the recipient feel obligated to adopt it. May sure you do nothing to make the recipient feel that if he doesn't take your advice that you will feel hurt. Do not give advice merely to have your own way in a matter. Advice must leave the recipient totally free to make his/her final decisions and with no hard feelings in the advisor or advisee. Advice should never be given as though you were scolding or in a mandatory manner. Counsel the person, help them to see the problem from different and constructive angles.

No two people ever see the same set of facts in the same way, otherwise we would all be more or less identical and we know that variation is almost endless in the human species. The old saying "two heads are better than one" is often true because the same thing is looked at from at least two different known angles, even though many

other angles may remain unknown in the secrecy of each mind.

Let there be no thought of reward or compensation for advice truly given. Otherwise it ceases to be advice and becomes an investment. Above all, try to conquer the seemingly universal banality that goes like this: "my friend, if I were you I would do thus and so." **You would do nothing of the sort.** If you were the other person you would be doing exactly what he is doing and how much would that help? The seeker is not interested in what **you** think **you** would be doing under suppositious circumstances. He wants to know what **HE** should be doing in **his** existing situation.

Don't try to impose your own ideas. Give the seeker his freedom and remember that 'advice' comes from the Latin ad - to, and video - see. To give advice is to help another to see and not to try to make it anything else or more. Then you have done your duty.

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Q U E S T I O N S

1. What is the most important advice we can give?
2. When should we give personal advice?
3. How should we give personal advice?
4. Why should we give personal advice?
5. What should our attitude be in giving advice?
6. What is advice?

EXERCISE FOR THE MONTH

In this era of freedom of expression, when everyone is eager to air their views, it is rare to find those who are willing to "listen", for they are so busy doing the contrary.

As a spiritual discipline, for a period of one month starting from **NOW**, endeavour to become a good "listener". This does not mean that you are to remain totally silent, but use "listening" as a therapeutic activity. People need to share their troubles with others. Train yourself to **listen** with interest and sympathy. Let the other person do most of the talking. Notice how greatly you will help him by just being a sympathetic listener. While he is reciting his problems and troubles, *silently pray that God may guide and help him to solve his problems correctly, and should you be asked for your advice, give it as outlined in the lesson -- with love in your heart and understanding in your mind. Pray that God guide **you** and inspire **you** to be of help to that individual in whatever advice you may be able to give him and may God help you with His Light.*

With kindest thoughts and best wishes for your continued progress on the Path,

Sincerely and fraternally,

S. C. C. C.
Principal



Dear Companions:

Those of you who are in the front line will realize that it is way past the 15th of the month and you have not received your mailing for this month as yet. The reason for this delay is because we have been awaiting the arrival of the translation of the first of the LYONS LECTURES given by Saint-Martin and are experiencing a delay. We said in our last Liber that we would bring the first of these lectures in this Liber and we do not like to make a promise and then not keep it. However: we are already receiving calls from members enquiring if their material may have been lost in the mail! So circumstances are forcing us to take a "rain check" on the presentation of that first lecture in this Liber. We ask for your patience and understanding and will have to defer the first presentation until next time. We will complete this Liber with a continuation of Martinist History which we know is being very well received by you all.

MARTINIST HISTORY

continued

Papus and the Ordre Martiniste - con'd

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We saw last week that Papus and eleven other Brothers had formed in 1890 the first Supreme Council of the Martinist Order. It may be interesting to note at this point the other esoteric interests of some of the members of this Supreme Council as it would explain the various tendencies that were to develop as time went by. Stanislas de Guaita was GrandMaster of the Kabbalistic Order of the Rose+Croix to which Papus and others belonged. Péladan, who, as we know, soon left the Supreme Council, was to create at a later date the Ordre de la Rose+Croix, du Temple et du Graal. Some of the Brothers were Freemasons. Whilst on this point, let us mention that the main Masonic Obediences of France, particularly the Grand Orient, were at that time predominantly materialistic and composed of free-thinkers. On the fringe of the Masonic movement, there existed smaller Obediences of a more spiritual character. Most Martinists were connected with one or the other of these. In particular, as we shall see, the Ancient and Primitive Rite of Masonry comprising 33 degrees had amalgamated with the Oriental Rites of Memphis and Mizraïm, composed of 90 and 96 degrees, to form an organization with which many Martinists were to become connected. Furthermore, the Universal Gnostic Church and other organizations were represented among the members of the Supreme Council.

The Martinist Order had a period of flourishing activity in France and in other countries. Papus was an indefatigable worker and he introduced the Order even in the Russian Court where Martinism had been known for over a century. The Tzar, Nicolas II, was Master of a Lodge held within the Royal Palace, it is said.

In 1908, Papus and Teder organized in Paris a Congress of Spiritual Masonic Rites with a view to connecting the Martinist Order with the High Degrees of Masonry. In 1911, the Supreme Council issued a decree recognizing the Universal Gnostic Church as the official Church of Martinism. In 1914, Papus and Teder came to an agreement with Dr. de Ribeaucourt, GrandMaster of the Scottish Rectified Rite (the old Knights Beneficent) to create a Martinist Grand Chapter which would be composed exclusively of High Degree Masons and which would act as a "bridge" between the Martinist Order and Scottish Freemasonry. Unfortunately, (or fortunately, depending on how you look at it) for this project, the First World War broke out before it was carried out. The death of Papus in 1916 and the change of GrandMastership of the Scottish Rectified Rite brought an end to this project.

We have just said that Papus died in 1916. He died of tuberculosis contracted whilst doing his duty as a physician with the French Army. He had played a vital part in furthering Martinism, creating an Order of that name and keeping it united while he was alive. With his death, the Martinist Order was to lose its unity and to become divided.

Papus was succeeded by Teder whose real name was Charles Détré. The war

was still on and the activity of the Order was curtailed. Teder was assisted by Victor Blanchard who acted as his Deputy. Teder died in 1918 and was succeeded by Jean (or Johanny) Bricaud. Bricaud then decided that the Martinist Order would gain by being established on the firm basis of Symbolic Masonry. He decreed therefore, that the Martinist Order would only admit Masons of the 3rd Degree (Master Mason) of any Rite. The headquarters of the Order was transferred to Lyons. This is why this Branch of the Martinist Order was to become known as the "Ordre Martiniste de Lyon".

This "masonizing" of the Martinist Order did not please all Martinists and many refused to recognize the new régime which was imposing restrictions on certain classes of members and particularly the Sisters. They decided to uphold the principle of Free Initiations, inherent in the degree of Initiateur Libre -- and so pursued their activities independently of Bricaud's Order.

The Martinist Orders after Papus

We saw last week that Teder (Charles Détré) succeeded Papus as GrandMaster of the Martinist Order in 1916 and that at his own death, in 1918, Jean Bricaud was elected his successor. Bricaud thought that the Martinist Order would gain in structure by being established on the basis of Symbolic Masonry and he restricted admission to the Order to Freemasons of the 3rd degree. This decision did not please all Martinists and many members upheld the principle of Free Initiations and pursued their activities outside Bricaud's Order. Among these Brothers desiring to preserve the original character of the Martinist Order was Victor Blanchard, who had been Deputy-GrandMaster to Teder. (Blanchard was also a Bishop in the Gnostic Church). The Martinists who disapproved of the Masonic character and the restrictions imposed in the Martinist Order headed by Jean Bricaud and known henceforth as the "Ordre Martiniste de Lyon" because its Supreme Council met in that town, remained for a long time unorganized, albeit carrying on with the Works according to the original constitution of the Order and accepting both Masons and non-masons, men & women. It would be wrong to consider the position at that time as the result of a "split". There was only one Martinist Order but not all the Brothers recognized the legality of the restrictions imposed by Jean Bricaud and acted accordingly. Victor Blanchard was already forming a nucleus of those who chose to maintain the system of Free Initiations. Nevertheless, Jean Bricaud died on February 21st, 1934 leaving his succession to Victor Blanchard. This Brother felt he could not accept the GrandMastership of the Ordre Martiniste de Lyon because he disapproved of its structure and its Masonic nature. Constantin Chevillon was elected GrandMaster and the Ordre Martiniste de Lyon maintained and even stiffened its Masonic structure. It had an outer circle of diffusion in the "Collège d'Occultisme" at 17, rue Washington, Paris, and as an anti-chamber to the Order, the 2 Lodges of Memphis-Misraïm "La Jerusalem Egyptienne" and "L'Age Nouveau" provided the Masonic qualifications required for membership. These members progressed simultaneously in the two organizations having to qualify as Master Masons in Memphis-Misraïm before being admitted as Associates, then having to obtain other degrees in Memphis-Misraïm before being admitted to the degrees of Initiates and SSII. Between 1936 and 1939, the Ordre Martiniste de Lyon kept its Lodge "Papus" open in Paris.

After refusing the Jean Bricaud succession, Victor Blanchard gathered the free Brothers and formed a branch of the Martinist Order which adhered to the original constitution of the Order and disapproved of the masonic requirements of the Ordre Martiniste de Lyon.

In 1934, in Brussels, Belgium, in connection with a Congress of non-Masonic Spiritual Orders, there was held an International Convention of Martinists. On the 9th of August, Victor Blanchard was unanimously elected Sovereign Universal GrandMaster of the Order by representatives from France, Belgium, Austria, Switzerland, North & South America, Denmark, etc.. The Supreme Council of the Order was reconstituted and it was decided to add the adjective "SYNARCHIQUE" to the name of the Order to distinguish it from from

the Ordre Martiniste whose headquarters were in Lyons. The masonic qualifications for membership was abolished. Thus was born officially the Order Martiniste et Synarchique, the Order which marked a return to the original tradition with the constitution laid down by the Supreme Council of 1890. On the same occasion, the Congress of non-Masonic Spiritual Orders organized itself in a federation known as the FUDOSI (Fédération Universelle des Ordres et Sociétés Initiatique) and Brother Victor Blanchard, as Sovereign Grand Master of the Ordre Martiniste et Synarchique, became one of the first three "Imperators" of this federation.

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HAVING ARRIVED AT THIS POINT IN THE MARTINIST HISTORY, WE SHALL RETURN TO SAR HIERONYMOUS AND THE FUDOSI IN OUR NEXT LIBER, AND CONTINUE BOTH OF THESE HISTORICAL SKETCHES, TOGETHER.

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We saw in our last lecture that the **UNIVERSAL Gnostic CHURCH** was recognized as the official Church of Martinism in 1911. We think it appropriate to give here some information on the connection between the **Gnostic Church** and the **Martinist Order**. We will also give a summary of the Gnostic Doctrine. The summary which follows later, and which we have a photocopy of the actual handwritten document, was written down, we understand, by Jules Doinel.

Jules Doinel (Tau Valentine II) founded the Gnostic Apostolic Church (another name for the Universal Gnostic Church) in 1891 on a succession coming through the Order of the Temple of France, and going back to the Bishops of Lyons in the 5th & 6th centuries. Doinel died suddenly in 1892.

There became, however, several Gnostic Churches deriving from different streams. John Bricaud, whose ecclesiastical name was TAU JOHN II, was consecrated by Louis Francois Giraud (FRANCOIS) on May 5th, 1918 in the Gnostic Apostolic Church and Bricaud later became Patriarch of this Church. Giraud held several different successions deriving from different lines (one of his consecrators was Julien Houssaye (JULIO) of the Villate succession who consecrated him on January 21, 1913). Giraud again consecrated Bricaud on that same day: January 21st, 1913. -- Giraud then again consecrated Bricaud on the 21st July 1913 in the Gallicane Church. Bricaud, in turn, consecrated Victor Blanchard (TARGELIUS), on May 5th, 1918. Victor Blanchard, as you now know was the founder of **The Martinist Order and Synarchique**. We do have in our possession a photocopy of the original missal for the celebration of the Mass, handwritten by Jean Bricaud.

Just as a matter of interest, Giraud also consecrated Papus, Chamuel and Sédir. (Chamuel and Sédir, you will remember, were two of the twelve members of the first Supreme Council of the Martinist Order, under Papus, so it can be seen that there was a close association between the Gnostic Church and the Martinist Order from the very beginning.) Here is the Summary of the Gnostic Doctrine:

continued

S U M M A R Y O F T H E G N O S T I C D O C T R I N E

1

BEING, the universal substance, is first of all the power to be, and the tendency to be, to pass from the power to the act and to do so in two states: the state of a perfect being and the state of imperfect, individual beings or monads. The perfect Being is called God; the group of imperfect beings is called the universe.

2

God manifests Himself in the universe in various aspects or theophonies, various determinations, various rôles or personalities, which are called Aeons, but all these Aeons are one and the same God.

3

The divine Aeons form three groups of three. Each of these groups, then, bears the name of Eridyname. There are three major Eridynames which are: the Father, the Son - Christ - and the Holy Spirit.

The Father is the power of will, giver of life to all beings out of Nothingness, attractor of all beings.

The Son is intelligence, universal logos (science) and the archetype. The logos resounds throughout the universe, and causes the ether, (light and heat or fire) to vibrate. And, just as the sacred fire of the altar, which is his image, is annointed, we call this universal fire the Christ, (the annointed one).

The Holy Spirit is love, life, the law of organization or gathering of beings. It travels the universe, while forming currents in the ether. The Son and the Holy Spirit proceed parallelly from the Father. The totality of divine Aeons form the Divine Pleroma.

4

In the original state, all beings are formed by a monad or absolute individuality (absolutely indivisible). Each monad is capable of endless development. The totality of monads constitute the Ether.

5

While developing psychically, the monads group themselves, the lower ones around the higher ones, and these groupings of diverse complexities constitute the etheric or subtle beings which we call Spirits.

6

All the spirits are organized in a hierarchy and form an immense organism which, with the ether, constitutes the universe proper, or the ordinary universe. Each degree (level) of the hierarchy fills a portion of the vast space which we call Aeon, but they must not be confused with the Divine Aeons. - Three great chains or classes are distinguished amongst the spirits and consequently three major groups of Aeons: the Aeons of the elementals, the Aeons of men or children of God, and the Aeons of the angels. The elementals are characterized by their predominance of will and power; men by the predominance of intelligence; the angels by the predominance of sentiment. The angels and men form two divergent series. Moreover, men form androgynous beings having conjointly, a masculine and a feminine nature.

7

The world of bodies or hylic world, is not a normal part of the universe. It comes from an accident which occurred in the passage of time within the world of spirits; thus, it has not always been in existence and it is destined to pass away. The world of bodies forms only a small part of the universe.

8

The world of bodies is the result of a revolt of some of the angels, of a great confusion which occurred at a particular time in the universe of spirits. The perpetrators of the disorder were driven out of the Aeons and banished from the confines of the world of spirits into the outer darkness. (The world of spirits is the realm of light). In their Fall, they took with them all the elementals, and it is through them that they organized themselves into a hylic world made up of stars. (Suns, Moons, Planets, Heavenly

Bodies, etc..)

9

The beings which make up the hylic world were thus brought into being from nothingness by the Father, like all other beings were, and they had to be formed under the laws of the divine logos, but they organized for themselves a universe according to their own ideas, erroneous ideas for the most part, and from which emanated hylic evil and the imperfection of the hylic world. The chief of the fallen angels is in fact the Demiurge of this world and creator of the hylic world and is not the true God.

10

There was in the world of spirits or spiritual pleroma a remarkable man. (The intelligence of his masculine nature had been strongly developed by the use of his will and was more assimilated into the divine logos. His feminine nature was always aspiring to higher levels. That is what incited the jealousy and hatred of the chiefs of the angels who had rebelled.) The male part took on the task of reorganizing the pleroma and, with the unanimous agreement of the spirits, was elected head, prince or king of the Pleroma; the female part became the princess, queen of the Pleroma. The former is given the name of Saviour and the latter the name of Wisdom (Sophia). The royal being forms the Star of the Pleroma. This Being directs in second place the universal Christic movement. - The Saviour is the Son of God par excellence and this Son of God must not be confused with the Son of God who constitutes the second Eridyname, even though they are inwardly linked with each other.

11

The Demiurge and the chiefs of the fallen angels or Archons tried to seduce the spirits of the Pleroma. The terrestrial Archon was able to lure them with hylic forms which fascinated some of the spirits of the human series and these spirits descended to earth and took on an anthropomorphic animal body and soul. That is how earthly man was formed.

12

Man differs from animals mainly through his spirit endowed with reason, which makes the human being capable of knowledge and progress. The presence of the Spirit made the first men shine in the darkness, agile, without sickness and putrid death, facinator of animals. His powerful will controlled all the appetites of his body; he had retained the holiness that he had in the pleroma; finally, he remembered what he had learned in his previous estate.

13

In coming down to earth and in becoming united with the anthropomorphic animal, the heavenly spirits had believed that they could perfect the soul of the animal and took it with them to the pleroma. But, seduced by the pleasure which their animal soul brought them, far from remaining masters over them, they became enslaved. Man degenerated and lost his original qualities and this Fall was carried on to us through heredity. Moreover, as a result of his Fall, man became the slave of the Demiurge and of his terrestrial archon.

14

One of the most serious consequences of the Fall was the loss of the personality after the death of the body, which constitutes the true death, and the reincorporation (reincarnation) on earth of another form of the personality. This reincarnation does not occur by chance, but according to the law of Karma, the law of consequence.

15

But in the midst of degenerated humanity, a core of the original, undegenerate race was preserved in the center, a community which, remembering its celestial origin, referred to itself as sons of heaven. It was these sons of heaven who instituted agricultural techniques and the implements of stone men used, the use of fire, and who put into rhythmic language the memories of their celestial origin, passing them on to the memory of their descendants. It was these memories which constitute the original religious knowledge or gnosis, also called the oral religious tradition.

16

It was also the sons of heaven who constructed the first city and who organized the

first civilized society. The king or God, who held the title of sun, chose outside of the celestial city a very intelligent man to whom he gave the task of giving laws to other men, and of civilizing them by teaching them to domesticate animals and cultivate the soil. Hatred of the kingdom of heaven, which was very prosperous, began to grow and it was not long before this man fell victim to the jealousy and hatred of the savage people whom he was charged to civilize. The Man that was sent was seized through trickery, and was cut into pieces and eaten by these cannibals, his fellow men.

17

The descendents of the gods or sons of heaven, who were later banished from their city, took refuge in Egypt and it was in that country that the original religious tradition or gnosis was preserved, all the secrets were taught only to a few initiated people previously subjected to the harshest tests and to purification rites. Amongst other things taught were the expectation of a future, the coming a new man who would reestablish the kingdom of heaven on earth and who would give to humanity the means of freeing themselves from the earthly archon and from death and to be reintegrated into the spiritual pleroma.

18

In the 15th year of the Empire of Tiberius Caesar, there appeared in Palestine a man whose name was Saviour (Ieshu), who claimed to be the long-awaited of the nations, the one who was to reestablish the kingdom of heaven. He also claimed to be the prince or the head of the pleroma who had come down from heaven to earth, in possession of the Christ, the expression of the divine logos, or of the true light which lights all men coming into this world. He did not manifest that light fully until the time he received from a certain Joannes the baptism of water, until the time of his arrest by the Jews to be crucified. All civilized nations have acknowledged the mission of Ieshu.

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We now utilize the remaining space and continue with the History of the Martinist Order.

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The Martinist Orders after Papus - continued.

We saw last week that after refusing the succession of Jean Bricaud at the head of the Ordre Martiniste de Lyon, Victor Blanchard was elected Universal GrandMaster by all the Martinists who did not approve of the masonic character of that Order and who gathered in Brussels, Belgium, on August 9th, 1934. The Order then took the name of Ordre Martiniste et Synarchique. As its Universal Grand Master, Brother Blanchard was one of the three original "Imperators" of the federation of secret societies known as the FUDOSI. He held this high office at the International conventions of 1934 and 1936 of this federation.

We now come to a bewildering period of Martinism. It is not our purpose to pass judgement on any of the well-intentioned Brothers who were responsible for a further division of the Order nor do we wish to take a biased view of the subject. We feel that the time has come for objectivity, without which no attempt at reconciliation could ever be possible. To many outsiders, the dissensions which occurred in the

Martinist Order appear distasteful and incomprehensible. It is important that our members should have an objective knowledge of the facts as, whether we like it or not, they are part of the history of Martinism and because the general ignorance of these facts has been exploited to circulate preposterous claims.

First of all, one must understand that the sudden birth of numerous Martinist Orders does not imply in every case the setting up of new organizations starting with entirely new members. The best way to see the position in the right perspective is to imagine a large number of Brothers & Sisters, all regularly initiated, forming a flexible kind of body called the Martinist Order. The Order had not always been strictly organized and if there were 160 active Lodges registered in 1916, these Lodges were often semi-independent bodies and there were many Martinists who did not belong to any one Lodge. The divisions must then be regarded as authorities setting themselves up to defend or organize a certain aspect or tendency of Martinism. The great mass of the Lodges and members would then recognize one of these higher authorities and, indeed, it has been known for members to recognize more than one and to adhere to two different branches of the Order. There was always a certain amount of interchange and shift of loyalties from one to the other. These disputes may seem often very "unbrotherly" but where is the family in which the brothers never quarrel?

We therefore had two Orders: one with its headquarters at Lyons, headed by Brother Chevillon, the other, with its headquarters in Paris, headed by Brother Blanchard.

Now, not all the Martinists at large who disapproved of the Masonic organization of Bro. Chevillon were willing to accept the authority of Bro. Blanchard. One of these was Bro. Augustin Chaboseau who had been with Papus from the start. From private correspondence it would appear that Bro. Chaboseau felt that as one of the originators of the Order, he could not admit the authority of Bro. Blanchard who was his junior in the Order. With some other Brothers, Augustin Chaboseau founded a third Martinist Order which he called "Ordre Martiniste Traditionnel" and whose first GrandMaster, Bro. V. E. Michelet, was soon succeeded by A. Chaboseau himself. Owing to the prestige of Chaboseau's name and to the many qualities of this Brother, this Order, well organized, developed very rapidly in France, whilst the Ordre Martiniste et Synarchique remained dominant in other countries, particularly in Switzerland and Belgium.

By 1939, the Ordre Martiniste Traditionnel was by far the bigger of the non-masonic Martinist Orders. Meanwhile, some undesirable tendencies towards commercialism had developed in one of the big organizations affiliated with the FUDOSI, and Brother Blanchard felt he could no longer associate himself with this federation as one of its three heads. - - - He resigned and was replaced as "Imperator" by Brother Augustin Chaboseau. In 1946, Augustin Chaboseau died. He left his succession to his son, Jean Chaboseau. According to the constitution of this Order however, this succession had to be confirmed by the Supreme Council. Jean Chaboseau did not receive the required support and was not confirmed in his GrandMastership. The split threatened to destroy the Order and Jean Chaboseau renounced his claim in 1947 and resigned from the Order which he dissolved. Several members of the Supreme Council also resigned.

As Augustin Chaboseau had also been an "Imperator" in the FUDOSI where he represented Martinism, this function became vacant and was filled by an interim-Imperator until such time as the situation of the OMT was clarified. An interim committee known as the Council of Regency was formed to try to hold the Order together while efforts were made to try to find a GrandMaster who could obtain the required support. Meanwhile, the majority of the societies belonging to the FUDOSI had become increasingly uneasy about the propaganda methods and doctrinal deviations of one of its most important member-societies. A general meeting was called and as the arraigned member-society was unwilling to mend its ways, the FUDOSI dissolved itself in 1951. With it disappeared the Regency Committee of the Ordre Martiniste Traditionnel and the remnants of this organization were also dissolved. The Ordre Martiniste Traditionnel disappeared from the scene, leaving an American branch which was kept alive by its associated rosicrucian body and which soon resorted to such corrupt and invalid methods as "postal initiations" which banned it from recognition by Martinists everywhere. To be continued.